1: Lin E-5 (1943) 1947 AE4 Lolo AE4

PREFACE

More than ten years ago I dreamed of traveling in Liang Shan and penetrating into the "Lolo nation," called the Independent Lolo region by foreign writers. Since the Sino-Japanese War, I have traveled and taught in the provinces of Szechwan and Yunnan. So I have had the opportunity to observe firsthand the immense southwest hinterland of China. Last summer I went to investigate the Lolo area in Liang Shan, and my previous dream was realized.

The period of investigation lasted from July 2 to September 26, altogether 87 days. My student assistant Hu Liang-chen, the janitor of the school Old Fan, and I myself started from Ch'eng-tu. After we reached Lei-po we hired two interpreters, one named Wang Chü-sung and the other Hu Chan-yün, and also three black Lolo as headmen-protectors. These constituted the Frontier Inspection Team of Yenching University. We went westward to the Ta-liang Shan and Hsiao-liang Shan for field study. The details of this trip have been recounted in Appendix II [not translated] and need not be repeated here.

The name "Lolo" is not used frequently among the people themselves in Liang Shan. The Chinese in the frontier area call the Lolo "Man-tzu"; in their own conversation they call themselves "I-chia." Therefore Lolo, Man-tzu, and I-chia are different terms, but they refer to the same people.

This book is entitled Liang-shan I-chia. Liang Shan is a geographical area; the meaning of I-chia is twofold. In a broad sense it denotes the whole Lolo society, and in a restricted sense it denotes the Lolo family and clan organization. The first chapter of this book, "Regions," points out the geographical area covered by this inspection trip. Chapters 2 through 5 describe Lolo social structure from large social groups to smaller ones in a continuous sequence from clan, kinship, family, to marriage. Chapters 6 through 9 describe the various important aspects of Lolo life, such as the economy, social classes, clan feuds, and magic, all characteristic of this society.

Liang-shan I-chia is a field report based on the data collected personally by the author. The study is centered on the family and the clan, but it also touches upon other phases of

[173 cont.]

131 less scattered about among the "Man" and "Méo" villages. Every-
361 where else, in the regions of Dongvan, Yen-Minh, Hoang-su-phi, Muongkhuong, Coc-leu, Baoha, Trinh-Tuong, Phongtho, the "Lolo" form merely dispersed hamlets, each consisting of only a small number of cabins.

All the "Lolo" assert that their settlement in Tonkin goes back
173 to a very remote period, which certain of them indicate as about the beginning of the Christian era, a time when the "Lolo" formed a powerful state in eastern Yunnan, whose southern boundaries very closely approximated our present Tonkin frontier. As we have indicated in Chapter I, we have very often found in Tonkin "Lolo" in contact with the "Thai," who have not ceased dominating them and holding them in a completely subordinate position. Be that as it may, these tribes appear very long ago to have cut the ties that
[101] bound them to the large groupings from which they originated, and
[177] little by little they are losing their special characteristics, while adopting the mores and beliefs of the other groups among whom they live, "Thai," "Man," or "Méo."

●128 [174] We shall study more particularly in this chapter the following tribes:

The "Lolo," properly speaking.
The "Fou-la."
The "Xa-pho."
The "Ho-nhi."

101 We have already seen in Chapter II that certain tribes designated by the name of "Lolo" ("Pen-ti-lolo," "Pou-piao-lolo") had better be classed in the "Thai" group which has absorbed them and with which their dialects and their costumes connect them.

[175] The "Lolo"

101 This important tribe, by far the most numerous of the group,
131 is settled exclusively in the mountains of the region of Baolac, in direct contact with the "Méo."